The Western Conference News-Letter

JANUARY 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 175 Dearborn St. - - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd,. N. E.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Ribbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 533 Cherry St.

GRAND RAPIDS—Holland Unitarian Church. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. H. VanOmmeren.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M.,first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M.; and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 17 Michigan St.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster, 1432 E. 51st St.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M. Prof. Geo. B. Foster.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M. Rev. E. G. Brown.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

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The Western Conference News-Letter

Vol. VI JANUARY, 1901 No. 1

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50c a Year. 5c a Copy.

With this issue the conference paper changes its form, but not its name, the regulations of the Post Office Department making a change of name inadvisable until the subscription list at the new price is established. Two of the editors of "Old and New" appear upon our editorial board and the promised contributions from Iowa nearly equal those from the rest of our territory. If Iowa gains as much as it gives and the strength formerly expended in support of the state paper goes into field work in the state, the merging of the two publications will be abundantly justified.

The News Letter in its new form must justify its existence. If it ministers to a need it will win support, if it does not, it ought to die and will die. We believe it is needed. Give it a chance to make good. If you have not already done so, send in your subscription. Then read the paper and approve or condemn as your judgment compels. Make checks or money orders payable to Ernest C. Smith.

Herbert W. Brough, treasurer of the Western Unitarian Conference, died at his residence in Hinsdale, Ill., on the morning of December 6th, after an illness of only four days. Mr. and Mrs. Brough were the founders of our Evanston Church and for thirteen years Mr. Brough had managed the financial interests of our Conference, putting at its disposal something of his time, strength and expert knowledge. Believing heartily in the value of the organized work of our Church he found it hard to understand how others who bore the Unitarian name were less willing than he to give money and personal service to the cause. He often urged a crusade for life members and was anxious for an increase of the endowment fund, that more new work might be undertaken. The value of his service to the Conference can not easily be overestimated and in his death we suffer a great loss.

To those who knew him personally and not simply as an officer of the Conference, the sense of loss will be even greater. He had a genius for friendship that is rare. A somewhat silent, reserved man, he had a large fund of sentiment which came to expression only when he could help lift some burden or in the circle of his intimates. There he practised intensive cultivation of the fine art of friendship, interpreting its obligations in a large and generous way. In their sorrow these friends will say:

"Thanks be to God that such have been
Although they are no more."

On October 23rd a fire occurred in the Cherry Mine at Cherry, Illinois, in which over three hundred miners lost their lives. Over $100,000.00 has been contributed through the American Na-

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tional Red Cross Society for the relief of the families of these miners. The United Mine Workers' death benefit may amount to $50,000 more. But the most conservative estimate of the least sum that will be required to hold these families together during the most difficult years of struggle amounts to no less than $260,000.00. Speculative lawyers are asking fifty to sixty per cent of the claims which they undertake to collect from the St. Paul Coal Co.

As the weeks since the disaster have gone by several things have become clear to well-disposed students of the situation.

First, a great disaster touches many hearts and with our modern means of disseminating news it is not difficult to secure sufficient money to meet all immediate emergencies.

Second, it is more difficult to keep up a sustained interest and sustained aid on the part of the general public as the original tragedy recedes into the background and new events engage the attention.

Third, the mere relief of immediate pressing needs is not enough, The bereaved families should have adequate and sustained help, and for this should not be dependent upon the charitable impulses of the general public. Moreover, such tragedies, with their inevitable blight upon the families of the victims, should be made less possible in the future.

Greater safeguards for miners will doubtless be provided by law as a result of the investigations of the present disaster by three distinct bodies,—the coroner's jury, the state mine inspectors, and the commission of investigation appointed by the governor of the state. The justly distributed and adequate provision for the families of the victims of mine accidents may be reached by an Employer's Liability Act, a Compulsory Insurance Act, or a combination of the two. Of course such laws would affect many other occupations besides that of mining coal. They would very likely further increase the cost of living. Even so, we ought not to complain. for the principle is sound. Those who face great risks in providing something the community needs are entitled to receive not only wages, but also protection for their families in case of injury or death incurred while thus engaged in the public service.

That there are large fields for our missionary activity is evidenced by the following extracts from letters received by members of the P. O. Mission committee in Chicago:

"Allow me to express herein once more my heartily gratitude. I promise you that for years to come I will help in full extent, here in the Philippine Islands, the ideal of the Unitarians. I beg you to place my name on your roll as a Unitarian and if I can spare some money for the ideal's sake, I will do my very best to help my brethren.

"I would beg you further to mail me pamphlets, books, periodicals, anything you can spare in good-will for the advancement of myself and neighbors. I intend to gather my friends all together and then to start a new point in our moral endeavor."

"Some time ago I received your letter and literature treating Unitarian religious matter and I thank you very much for your kindness in mailing the same.

"I think that God reveals himself to man just through the advancement of man's intellect, and that the results thereof are weapons for the defense of the idea of God and not weapons to destroy Him before whom our poor reasoning is so impotent.

"I am a Slavonian. At the present time there are in the United States thousands of my countrymen who do not belong to any religious denomination. I see that such a state must lead to absolute irreligion, and to prevent this I wrote to you for the literature of the Unitarian faith.

"It is my opinion that among the Slavonians the gospel of the true word of Christ, which is the foundation of true humanity of man towards man, would find a great and thankful field if started right."

Liberality and Loyalty

BY CHARLES PHELPS WELLMAN, HUMBOLT, IA.

It was at a monster meeting of sixty-five hundred people. Listening to the evangelist Billy Sunday and conscious of the press of fellow men, the thot came to me, "I shall always live among those who differ from me in opinions. I shall always be liberal in contrast with conservative. What is the attitude of the true liberal?"

Of course he is the man who has been liberalized; whose mind is open; who fears not the coming of new truths; who fearlessly lets go of old teachings that have lost their value; who appreciates the inspiration of modern poets, the great discoveries of modern science; to whom "the word of God" is not sealed, but is one with the song of the birds and the beauty of the earth and the growing thots of men. He appreciates culture. education, refinement; he recognizes Religion as greater than current Christianity; the soul as superior to everything else, and revels, nay fights for freedom to grow and expand and develope after the inward law of his own being. Yes, that is to be liberal.

But not only have we ourselves to look after; there are others. We are among friends. They also think and feel. And I have come to feel that he who is not liberal in his attitude towards others as well as liberal intellectually in himself, has missed his best opportunity. I recall a sentence from John Morley's "Compromise": "The important thing is not that two people should be inspired by the same convictions, but rather that each of them hold his or her own in a high and worthy spirit." Not cold disregard, not seclusion, not superiority, not disdain,—but a liberal holding of our own opinions, an effort to come together, even by yielding a point in the others' favor. *You* can ***afford*** it; the illiberal, the bigot, the narrow minded, cannot. Here is the whole thing in verse:—

"Yield a little to a brother!
Sometimes yielding is a grace;
If it smooths life for another
Yield a point with smiling face.

Yield a little of your pleasure!
Pleasures pall enjoyed alone;
Filling someone's scanty measure
Fills and overflows your own.

Yield your Way; if it be better,
Prove it by the yielding test;
It will leave someone your debtor
When he finds your way is best.

Yield your Comfort to some other!
Whom but few have thot to please;
Find your comfort in the brother
Whose sad load you help to ease.

Yield a little of your Liesure!
Toil, that other hands may rest;
Sharing something of your treasure
With the most unwelcome guest.

Yield your Rights? Yes, yield a little;
But of Honor, Truth and Faith,
One iota, jot or tittle
Yield not, yield not until death."

(ANNA J. GRANNISS.)

The other point concerns loyalty. Brethren, we have the grandest conception of religion that has yet entered humanity's heart and mind. It is anchored at only two points, the soul and its Creator. From those two pivots it swings free, unhampered by aught that clogs and hinders the progress of truth, worship and service in life. But the way is through love, consideration, loyalty. We need not think to grow ourselves nor to reach others with the good news, if we answer not to its claims on us. A Unitarian, conspicuous often because he is a marked man, actually carries the welfare of his church and faith on his shoulders as he walks down the street and mingles with men and does business. His Sunday deportment and where abouts does more harm or good to his church than the morning sermon. What we love will demand our loyalty.

They tell the story of Gen. Lee,—that after the war was over and he returned home broken in spirits and without property, that the officials of the Louisiana lottery went to him, asking him to become officer in that concern. No, he would not. Well then, let us have the influence of your name and we will allow you twenty-five thousand dollars a year. Then Gen. Lee straightening up his soldierly body replied, "Gentlemen, I am broken in body and spirit. My property is gone and I am unfitted for work. But I will not sell my honor!" He went out from their presence to teach in a southern school house with small compensation.

Loyalty to what you hold right and dear! The world respects you for it. It alone brings honor and success to you and your cause.

"Be noble! And the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own,"

So, with a sense of responsibility to add to our sincerity in belief; with the true, whole-souled liberality that considers others and is willing to yield a little in all but Honor, Truth and Faith; and with a loyalty that is as a living signboard that all can read, let us go in confidence that is not dampened but challenged by the spectacle of congregations of tens of thousands that gather to hear the gospel of Mr. Sunday. Responsibility! Liberality! Loyalty! Stand steadfast in the faith that has made you free!

How Much Do People Need the Sense of Sin?

BY REV. JOHN W. DAY, ST. LOUIS, MO.

One of the criticisms repeatedly made of President Eliot's Address, an address likely to be as famous as Emerson's Divinity School Address, is that it shows slight appreciation of the sense of sin. As this is also a criticism of the denomination in which President Eliot is the leading layman, it is worth while to inquire how much people need the sense of sin, and what kind of a sense of sin they need. Perhaps the reproach need not be denied but only defined. It may be a criticism to be accepted with pride rather than met with disclaimer. Does the sense of sin mean a general, abstract, permanent attitude of mind or does it mean a consciousness of imperfection with specific reference to known particulars? Does it mean the acknowledgment of an absolute unworthiness, a central unreliability, a core of badness, a blighted vine, as the occasion of divine help, or does it simply mean that we own up to being no better than we ought to be, and, truth to tell, not so good as we might be? Does it mean that there is no health in us, or only that we ail here and there, but with a good constitution and training may hope to pull through?

In the second sense it is of course important that a sense of sin should be kept constantly on hand, and frequently enough administered. There are people, as every one knows, whom it would be a pity to let go with dismissal of meddlesome sin-sensefulness. For them the "Religion of the Future" would scarcely be sufficient. They need something that would pierce the jointless armor of smug self-sufficiency, something that would take the temper out of their case-hardened egotism, some misery that would run through the bland Pecksniffian unction which even in humility betrays the finer vanity, some Nathan saying to the David of their faults that cry aloud to everyone but themselves, "Thou, yes thou, art the man." But there are people who do not need even this specific sense of sin, though they may be among the most faulty. The trouble with such

people is that they know too much about their sins already, and think about them too often. For them a sense of sin is a morbid disease. They are sensitive in everything they do to its incompleteness. Their faults and follies haunt them like evil ghosts, and memories dog their steps and fasten cruel fangs in them at every unguarded moment. They need a sense of sin as much as Niagara needs irrigation. And then there are people in whom a sense of sin is only a form of spiritual pride. An elderly Quaker lady told me once how it happened that she discarded the Quaker head-dress. It was when she was a girl and had sat on the platform at meeting among those who thus publicly avowed their total unworthiness. "There I sat" she said "as proud of myself as I could be to be up there in sight of everybody showing off my sinfulness. But when I got home and it all came over me how foolish I was to pretend to feel sinful when I didn't, and how vain to enjoy it all, I took off the poke bonnet and flung it across the room and said: 'There, you instrument of the Adversary', and never wore it again." If such wholesome mood could follow the sense of sin whereever it ministers to mere self satisfaction and feeds a gloating craving for exhibition, there would be little occasion for regret.

As to the sense of sin which is sensitiveness to shortcomings, it argues no indifference to it that a lecturer should leave it to the individual rather than impress it as a universal need. That is where it belongs. If there were any way by which a teacher could administer it to those who would most benefit by it, to neglect any opportunity of doing so would indeed be a serious dereliction. If it could be administered hypodermically to some people, or put into their coffee, or pounded into them, who would not demand of the religion of the future that it should keep a supply of the sense of sin? We might not use much of it but we should like it potent for the cases where we ought to use it. The sense of sin might be described as a microscopic moral potency which, when you haven't it, it is very important to get, and which when you have it, it is quite as important to get rid of. The more essential you consider it the more necessary it is to keep it under. It is just a point in the process of moral betterment. Pause in it and the power of it changes to harm. Dwell on it as a general invariable need and you fatalize repentance and remorse. Once feel it and then go ahead with a good will to carry out its command, remember imperfection just enough to be sent into effort with eagerness which makes you forget it, and the sense of sin has a quite sufficient place.

But doubtless all this is not what the objectors and critics mean. They generally have more or less in mind a sense of sin which is not awareness of faults, but an abandonment to total worthlessness. It is theological sin they have in mind, a theoretic blight on the inward nature that vitiates the core of being and makes even the best resolution ineffective. Man is under a curse in their view of him, and he ought to admit it. Until he acknowledges that he is less than a worm a man cannot get any advantage, so these people think, from the sense of sin. The sense of sin we are really reproached with lacking is the realization that in Adam's fall we sinned all. Hence we are not humble enough. We ought to hold our heads not so high. Starr King's famous distinction between Unitarians and Universalists, that Universalists thought God was too good to damn them, and Unitarians knew they were too good to be damned, expresses just the one Unitarian sin that our critics find it hardest to away with. We are not reado to be damned for the glory of God and we will not adopt any such tone. Human nature is not rotten at the core and we will not use the vocabulary that has come down from the times when most people thought so. It is not saying any more for ourselves than anyone can make good that we are too good to be damned. Thinking this, of course we must carry about an air of good cheer and talk about religion in a confident

and guiltless spirit which naturally offends those who are on record as being miserable sinners. Sinners we are, but we will not be miserable about it or admit it is a pious and proper thing so to be. Those who out of an affectionate and gracious spirit take us aside and labor with us, soberly tell us that we ought to behave like culprits, and even in matters wherein good conscience keeps nearest should not betray the fact but hang our heads and solicit approval in pretense of wrongfulness, our brothers who meddle with our soul's relation with God intending to better it but succeeding only in making us uncomfortable with them,—these good friends who are so solicitious for our welfare need not be answered. We have got out of the gloom that still haunts the religion of many people who think that they too are no more bound by dogmas of severity. The shades of those dogmas linger about men who declare them shapes of straw we set up in order to knock down. The dogmas are gone, but the atmosphere of them, the associations of them the vocabulary of them, the mood of them, are not gone. So far from being blamed that we ignore them we should be praised. So far from defending ourselves for this lack, we accept the charge, make it our contention, glory in it and take blame as a plume. We deem it not retrogression but advance to make no more of the sense of sin than is imperatively and specifically necessary. And we say with Paul to our fellows "Thanks be to God that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin ye became servants of righteousness." A feeling of worth is more worth while than a conviction of sin, a positive striving to better things is the best outcome of, and often a good substitute for, a sense of sin, and to become servants of righteousness is the best aim and result of any religion. Those who succeed in this need not worry. They shall see the wilderness and solitary place glad for them, and the desert blossom as the rose.

THE WORLD'S SAVIOURS

Who are the saviours of the world—
The great and true and strong,
Who battled bravely for the right,
And trampled on the wrong?
Not kings by mighty armies backed,
And to the purple born:
The saviours are the lowly men
Who led the hopes forlorn.

They fought for love when hatred ruled,
For truth when falsehood reigned,
For liberty when despotism
Both minds and bodies chained:
As rebels and as heretics
They suffered wrath and scorn,
And died by cross and fire and sword,
Who led the hopes forlorn.

O God, they were thy warriors true!
Their souls on thee relied;
And thou dost crown with victory
Each cause for which they died.
Theirs are the names that live to-day.
And history adorn:
We hail them saviours of the world,
Who led the hopes forlorn.

Salem, O. —A. Irvine Innes.

WORTH WHILE

There's a purpose in living,
For the toil and the strife
Are the tests that are giving,
True value to life.

There's grandeur in serving,
For true effort and care,
Are the steps that, unswerving
Find God everywhere.

There's a blessing in dying
Tho 'tis not understood,
In this faith, still relying,
'Tis God's way, and 'tis good.

A. B. H., SIOUX CITY.

FLOWERS WITHOUT FRUIT

(SELECTED)

Prune thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

But he who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's meanest deed more favor bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

—JOHN HENRY NEWMAN.

Democratic Religion

BY REV. F. M. BENNETT, LAWRENCE, KANSAS

Religion and its expression are more subject to natural change than any other human capacity. It has always been impossible to keep the standards of religious life at one fixed point because religion is the great and vital human interest. Nothing that is so much alive as religion can in human life remain fixed. Consequently the significant changes in human history have been changes of religious importance. This is what we should expect, and actually find.

What shall we have when the bonds of legalism and authority that have been placed upon religion shall be completely removed? We shall have true religious democracy and freedom of the spiritual life. That is a necessity for the future of civilization. That there shall be proper leadership in modern democracy it is necessary that there should be freedom in religious thought and action.

In the social changes of our common life what is most to be desired? The need is for purifying our common industrial and political life. Adequate moral and spiritual impetus for the betterment of human conditions is needed. There is a great movement called socialism in many countries, a movement of the people which amounts to practical opportunism; what does it need to make it effective? It needs a higher moral quality, a truer estimate of the worth of every human soul, a religion which shall be large enough to inspire it to a true democracy of effort.

It has been claimed that the ideals of socialism and the ideals of Christianity are the same. If that is true why should they not coalesec? Why should not the church become the spiritual guide in this movement of human beings striving for better and nobler living? But the church, and especially in its more conservative forms,largely stand out against this movement. When the desire to depend upon old authorities has passed from the church, and the right to befree in spiritual matters has been won, then the church shall become the institution of democracy in accord with its true ideals. It shall become the inspirer to true human freedom in accord with the life of the highest human fellowship.

There is still a great conflict between the traditional theology and the new science. Why should there not be such conflict? The one is bound and the other is free. The one is an expression of authority over life, the other lives and grows because it is freed by truth. How shall the conflict be stilled? Only by the freeing of religion. Only then will there be opportunity for the fulfillment of the scientific spirit. Science does not do its full work in the world because there are these realms which attempt to say to it, "thus far and no farther."

Science does not try very much to spiritualize its facts and figures, because it is afraid that if it goes into the realm of religion it will become dogmatic. But when religion becomes truly democratic and free it shall be able to make religious interpretation and appreciation of science and its discoveries. The great need of science and its applications is the need of spiritualization. It is in need of a religious interpretation to give it its due power and place in life. The hope of science is in the democracy of religion.

Do you say that if the church is to lose its external authority over men, to lose its traditional power and prestige, if it is to become the preeminently democratic force in society that it should be, it will therefore lose its influence, that then every person will do that which is right in his own eyes, so that there will be only religious anarchy? How can that be, if through its freedom, it fulfills its message? Is not the message of the church a message of fellowship? Does it not have the task of making the people realize their inevitable brotherhood and the eternal Fatherhood? When,

therefore, it is free to turn to its true social tasks, when it is free to liberate each human soul, shall it not bring all souls into harmony with one another in accord with the best teaching of religion the world over?

Liberty in religion means leadership in the religious life. It means also true fellowship for the children of God. It means freedom to interpret the facts of life in accordance with the highest truth and the greater sentiments. It means opportunity to apply its theories to social life. In accord with its fundamental teachings the church should be the most democratic of institutions. Its worship should be the highest privilege of the common life of humanity. It should be eager to make new paths for progress, and should inspire each one to do something for himself and for others, something better and nobler than yet has been done by any soul.

Running Comment

BY JOHNSON BRIGHAM, DES MOINES, IA.

One of the seven wonders of our present day world is Helen Keller. Sanest of the sane, in her judgments as to the the meaning of life—the life of God in nature and the soul of man—and yet wholly bereft of physical sight and hearing! The shut-in life of this marvelously gifted young woman, with the optimistic philosophy which is its outgrowth, brings forcibly to mind the Wordsworthian suggestion:

> The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers.

The wonder of this woman's life increases with every effort of her mind toward expression. "The Song of the Stone Well," in the December *Century*. is of itself a Wordsworthian suggestion. Her reading of "this scroll of stone,"—"New England's entablature of rock—is another revelation of a mind in tune with the Infinite. "In the deep gloom of their hearts the blind poet sees "a gleam of the primeval sun which looked upon them when they were begotten."

> "So in the heart of man shines forever
> A beam of the everlasting sun of God."

After picturing the horrors of the Puritan inquisition,—the condemnation of innocent persons as witches,—our poet turns to happier themes, exclaiming:

> "Sing how the ages, like thrifty husbandmen, win now the creeds of men,
> And leave only faith and love and truth.
> * * * * * * *
> Tell of the greater things to be,
> When love and wisdom are the only creed,
> And law and right are one."

Professor Harnack's mission seems to be to disturb the peace of mind of those who belong to the church of the heavenly rest—those who would delegate to those in authority the search for truth. His latest disturbance of the peace is a work entitled "The Essence of Christianity" which is said to have found over 100,000 buyers in Germany alone. Harnack strengthens the view of many that Paul, and not Jesus, was responsible for the foundation belief of modern "orthodoxy" in the atoning blood of Jesus. He maintains, with all the power of his learning and logic, that Jesus' call to preach was inspired by a belief that the end of the world was nigh, and that eleventh-hour repentance was the opportunity of the hour; that at the outset he said nothing about himself as mediator or saviour; that he persistently referred to himself as the Son of Man, and the Messiah, and to God as greater than himself; that not until his last hours is he reported as making salvation dependent in any way on himself, and then never as "God the Son."

In line with Professor Harnack, in Germany, Professor Shailer Mathews, of the Chicago University, is moving on beyond the old lines of orthodox belief.

His "History of New Testament Times in Palestine" makes clear to the reader's mind that to Jesus "righteousness was an affair of motive and inner character, and religion as he knew it and lived it was not a keeping of traditional laws but a life with God." And again: "Choosing twelve men from the many who believed in him,—a belief that was only imperfect in his Messiahship, but complete in his ability to teach truth and work cures,—he sent them out to announce the coming kingdom to villages he could not himself visit."

Professor Mathews' latest book, "The Church and the Changing Order," is still more "insurgent." But, in religious controversy as in politics, it often happens that the insurgents of yesterday are the conservatives of today.

In one respect, at least, the religious world has not progressed much since the epoch-making period inaugurated by Kant. Wallace tells us that Kant maintained there was in all public religious observance more or less accommodation to the weakness of the multitude, a tincture of superstition, to be noted even in the sacred books.

Kant went further and noted a prevalent belief that a direct and sensuous interference takes place between God and the world; that special ceremonies are efficacious; that forms and rites have power—or at least influence—with God; and that along with this superstition goes an all too evident failure to recog nize the all important fact that the one essential duty of man is to his fellowman.

May it not with truth be added that the real strength of the Unitarian faith—namely, its simplicity—is its apparent weakness—its weakness in numbers and in material resources?

"Will Japan become a Christian Nation?" is the title of an interesting paper in Hampton's Magazine by Rev. Dr. Thomas E. Green, of Chicago, formerly rector of the Episcopal church in Cedar Rapids, now a popular lecturer. Dr. Green's conclusion is "yes"—with a big "if". Hear him:

"Yes, if we are really interested in the lifting up of humanity, in the spread of human brotherhood, in the gospel of helpfulness and sympathy: if we are willing to take the Golden Rule, spoken alike, almost in the same syllables, by by Gautama, by Confucius, and by Jesus; if we are willing to take that and the Sermon on the Mount and bring them as our contribution to a symposium of faith and practice."

But, Doctor, this is revolutionary! What of your creed, and that of every orthodox church, to-day? What of the teachings of your orthodox schools for the preparation of missionaries for the foreign field? Is your Christ no longer God? Is his death on the cross no longer the one only way of salvation? Is our refusal to beleive in the death of God—in the flesh—to appease the wrath of God — in Heaven — no longer the seal of our condemnation? Is the hell to which the unbeliever in Christ as God, and in his blood atonement for the sin of unbelief,—is the orthodox hell, after all, only a Dantean and Miltonian dream?

The God We Worship

BY MANLY B. TOWSEND, SIOUX CITY, IA.

"To us there is but one God, the father." "The Father." Is this true? Is God our Father? How may we know him to be? What makes you your earthly father's child? The fact that his being has been woven into you. —that you have sprung from him. It is in this sense that God is our Father and that we are his children. We inherit our soul from God. We can know this fully. We can believe it upon the best of evidence,—the evidence of our knowledge of ourselves and our initial feeling.

You know yourself to be a person. Is God a Person? It will depend upon what you call personality. What makes you a person? Is it your body? No. Your body is not you. It is only the house in which you live this earth life. You are the personality, the ego, the spirit, the soul, whatever you choose to call it that looks out through the eyes, lives in the body and uses it for its purposes. So we may think of God as the Divine Ego, the Personality, the Spirit, the Soul of the Universe that expresses itself through the material, physical world. Nature is his body. He, Himself, is the Personality. "All are but parts of one stupendous whole, whose body nature is and God the soul." Therefore God is a Person, just as we are persons, only we are but broken and imperfect copies of Him.

May we not feel our kinship with Him? Indeed we may. We have a heredity from God, and that in us which is akin to Him reaches out after Him and communes with Him in spirit and in truth. Next to God, man is the greatest thing in the world, and he is great because of the divinity that is in him. God is, and the Universe expresses his will and purpose. We all feel this in our best moments. I shall never forget one glorious night when I stood upon the top of a noble mountain, three thousand feet above the level of the sea. With the exception of a single companion, a kindred spirit, I was absolutely alone. Alone? No, Not so. For, as we lifted our eyes above they encountered a firmament ablaze with burning lights that we knew were mighty suns, the centers of worlds like our own. At our feet lay the dark, rugged mountain, shaggy with its evergreen forest-mantle of spruce. In the distance stretched the blue waters of the lovely lake. Off to the West, reached the hills, mountain on mountain to the horizon, with Mt. Washington, noblest titan of them all, swelling grandly into the atmosphere, the culminating peak of New England soil. No one could stand unmoved in such an environment. We were not alone. God was there. There, on that mountain, God spoke to us, we felt sure. His mind spoke to our minds, and in exactly the same way as He spoke of old to Moses, to Elijah, to David, to Paul. Those stars were his stars. Those mountains were his mountains. That lake was his lake. That forest was his forest. He spoke to us through these things. And we felt that we heard and understood. Back of them all was a Mighty Personality,—an Infinite Intelligence, Will, Power and Goodness. That almighty Intelligence spoke to our feebler intelligences. We felt the influence of that Mighty Personality influencing our lesser personalities. And our hearts were glad. They soared and sang for joy,—the joy of being alive, the joy of being a child of the Living God. There, in the mountain, we knew God as infinite Intelligence, infinite Strength, infinite Beauty, the supernal Glory. What we saw with our eyes was but a faint reflection of "the beauty that was never seen on land or sea."

Because man can see and feel and appreciate the intelligence of God, the strength of God, the beauty to God, the glory of God, the perfection of God, he is akin to God. Deep calleth unto deep. Father and child commune each with each. You look upon the face of nature and you find God there. You look into your own soul and there, too, you see reflected the image of God. Daizhaven, the Russian poet, felt this. Comparing himself with God's greatness he cries out that he is "nought", but immediately rises into this strain,—

> Nought! But the effulgence of thy light divine,
> Pervading worlds, has reached my bosom too:
> Yes, in my spirit does thy spirit shine,
> As shines a sunbeam in a drop of dew.
> Nought! But I live, and on hope's pinions fly
> Eager toward thy presence; for in Thee
> I live and breathe and dwell, aspiring high,
> Even to the throne of thy divinity.
> I am, O God, and surely Thou must be!

Yes, God is. We are his children. He is our Father. We inherit the nature of our Divine Parent. We are born in his image.

Frank Carleton Doan's "Religion and the Modern Mind"

BY REV. GEO. R. DODSON, ST. LOUIS, MO.

To review this book is an unpleasant task. No one likes to seem ungracious or ungenerous, yet this is the case when one is compelled to choose between disloyalty to truth and the appearance of hostility when only friendliness and good-will fill his heart. This book is the expression of a deep religious experience of a mystical nature and an ardent temperament. And although reviews of such works must always reveal the concordance or clash of temperaments, still, if a book is written in the right spirit, these temperamental differences add to the pleasure and profit of the reader. In this case the author has made it very hard for men of a different mental make-up to read him with sympathy. His thought is not submitted with deference and courtesy for the consideration of his peers; he does not sufficiently allow for the fact that other men who are equally good representatives of the modern mind may have a deep religious life combined with a philosophy quite different from his own. The duty of the reviewer is to think aloud and to say, with all kindliness and real regret, just how this work has affected one reader who took it up with the earnest desire of finding it constructive and helpful to religious thought.

In the first place, the book is not so much the expression of reflective thought as the passionate, dogmatic utterance of a mystical nature. It is an exclamation, a cry. There is much heat, but the light which it gives out is chiefly that which it sheds upon the author's temperament, and upon the results of a thorough-going application of the famous principle of the Will to Believe. The aim of the work is stated thus:—"to show how a man of radical constitution may yet regain an honorable and positive experience of things eternal," how the lovers of righteousness may find again the sense of moral companionship with God which is the need of our age. What he recommends is the doctrine of the immanence of God conceived in a special way. But instead of saying that God is symbolized by the best in human life, that God is a name for our highest ideals, and that in applying our human categories to Him, we do so not because these names describe him, but because they are the highest that we have, he says that "God if not *merely* human, is at any rate *essentially* just that." He deliberately ascribes "to the cosmic character the ineradicable forms and passions of the human organism." He is anthropomorphic in the most literal sense. God he conceives of as the spirit of humanity, "God-Man and Man-God," toiling, sweating, agonizing in the great drama of life, greater in quantity than we but not higher in quality, needing our sympathy and help, and wholly human. This God becomes literally very tired sometimes. "The cosmic life on its conscious side may well be assaulted by world weariness. It is indeed in the highest degree probable that the energy-strains in the universal life should become fearfully fatiguing."

Professor Doan scoffs at the idea of a God who is moral perfection, and recommends to us a God who "is not really infinite but finite, not really eternal and fulfilled but temporal and in process, not really perfect but imperfect." Again and again he breaks out in estatic utterance when contemplating his deity, saying, e. g., that God "is most actively and sweatingly human; that his spirit is right poignantly *involved* in human relations, very strictly present in human being; that he moves in human destinies, writhes in all our human bestialities, ascends in all our human flights of justice and righteousness; that his spirit watches and pushes and pulls in all the efforts of our human race! God almighty, what a God! God all-human, what a God! Cry out, sing, shout for joy! Unto us a God is born! Born of human labor! A Son

of Man! Himself a man, a great Man-God, an incomparable God-Man, a God with a sweating soul!"

Such passages are frequent in this astonishing book, but the feeling they express is not contagious. The author evidently likes to speak of God as sweating, so often does he use the word. This, too, is constitutional, for he is a misologist, frequently declaiming against reason and the rationalists, and having a deeper feeling for the impulsive beginnings than for the goals of life. Indeed, he practically says that God is fundamentally passion, not idea. "No matter how persistently a world-soul may in its present constitution be aiming at inward reasonableness, in its beginning it had no *idea* where or how its activity was coming out * * * * *The cosmic passion may be eternal, the cosmic idea is inherently temporal.*" (Italics his).

The constant use of capital letters and exclamation points does not awaken our enthusiasm for such a conception, granting its truth. But if the reader, striving to keep in sympathy with his author, asks for some proof of the truth, he is met with denunciation. If you can't see, you are brain blind and a liar. "It is a matter not for proving but for seeing; not for demonstration but for vision. That mount of humanistic vision we were talking about is of course in your own living soul. Do you see there, do you find there in your own inner life, your own mystic humanity, the courage and the will to believe in this triumphantly and passionately regnant God of humanity? If not, you are blind and, so far, lost! Your own humanity, such as it is, is a lie! a most stupid, thoughtless, insensible lie! nothing short of that! * * * Who wants evidence of all this, I say, is denying his own humanity, is desecrating his own inner place of vision, is lying in the face of Man and in the sight of God!"

What end does the author hope to accomplish by such passages? Assuredly he may exercise his Will to Believe, if he thinks it moral to do so, but is it wise to attempt through abuse to impose his temperament and his method upon others who have a greater reverence for reason, a belief in the reality of truth as something more than a plan of action which works, and who worship a God who is rather the ideal goal of life than its animal and passionate beginning?

The bias of the author for impulsive beginnings and his hostility to the rational goals of life comes out plainly in the chapter on "Life Everlasting." For the child, life is largely play: Porfessor Doan insists that it shall never be anything else. He quarrels with maturity, and would arrest life in its childish stages. As Tolstoy measures everything, art, music, and literature, by the peasant's standards and powers, so this author insists that life ought never to be anything more than it is to the child. Ask him for facts and reasons and you bring on you the following "Your contemptible vender of solid facts is a public nuisance and should be outlawed on Life's Play-ground. He is a foreigner there, nor has he any unspoken understanding of the serious play going forward there. Off with him to the dungeon. * * * I have observed that children and natural men do actually live upon mystery. To both, your literalist, your absolutist, your rationalist is of all creatures on God's earth the most pestiferous and preposterous."

Such misology seems inseparable from thorough-going mysticism. How familiar to the student of religious history is the idea that "he who would know God must sacrifice on the altar the very instruments of knowledge, his very intelligence," and cry, "Oh, thou great Unknown, accept now my supreme sacrifice. Longing above all else to know thee, I yet destroy my instruments of knowing." Doubtless to a mystical nature such a procedure seems wise, and he has a perfect right to urge his method upon others as a way of life, but not the only way. It would seem necessary to deny all religious life, all communion with God, to those who regard intelli-

gence as one of the highest forms of life, and who are unwilling to make the sacrifice of the reason which the mystic demands, convinced as they are that the goal of life lies in the opposite direction. For there are many who agree with the clearest modern writer on this subject that mysticism, with "its tendency to obliterate distinctions," is "a principle of dissolution," and who want no religious life that can he attained only by surrendering the ideal of reason and sacrificing the very "instruments of knowing," and for whom progress means greater rationality rather than the emotional raptures of the mystic.

It is with mixed feelings that one who likes to agree and be generous as well as just to an author reads this book. One is drawn by the sincerity and earnestness with which the innermost nature of another life is laid before him, but he is repelled by the effort of the writer to impose his temperament on all others, and his constant assertion that the way for him is the only way. To point this out gives the reviewer no joy, and he hopes it will be long before he is again compelled to criticise when he would so gladly congratulate and commend.

The "Problem" Type of Sermonizing

BY REV. VERNON MOSHER CADY, KANSAS CITY, MO.

There are in general two distinct styles of sermonizing. The one, seeking the most direct and immediate expression of truth, leans toward the abstract and the didactic. Today we are under the domination of science. Mathematical statement seems the most certain of truth and physics next, truth becoming less certain as we leave the fields of quantity and quantitative law. Feeling is a disturbing and delusory factor. Many ministers are following the newer philosophical tendencies and stating knowledge and human experience in terms of reflective thought.

While this style is lacking in imagery and feeling, metaphor and simile, the second manner is replete with these. It must be said that many ministers occupying leading pulpits today are hardly more than verbal paint-mixers, strong in color and flourish, skilled artisans in word assemblage. Thought content is deliberately sacrificed to "finish", as the newspaper sacrifices "truth" to "story."

The second great factor is the people. How do they react to these "styles"? It must be confessed that emotion is at once a more primitive and universal language than thought. Through human evolution the concrete has been welded to the emotional. Actual human history, the history which has been deposited as instinct, has been dramatic and personal. Thought is a recent acquisition of the few. Men have for eons engaged in conflicts mortal and otherwise, but they do not readily transfer the scene of conflict to an inward battle field. They do not especially care to see themselves as the arena of warring tendencies. Man loves the scenic, but it must be in terms of action or of emotion, the prototype of action. Concrete imagery brings men back to the world and awakens echoes of the past. The movement and lilt and the surprises of delivery stir this blood. Color and beauty hold his mental eye. If pictures of analogy are drawn for him he is interested in them and forgets to make the necessary comparison between outward and inward. Few indeed there are who are consciously seeking the gains of spirit and are willing to fight for them. Says Henry Churchill King in "National Living;" "The most earnest minded of all generations—Socrates, Paul, Augustine, Luther,—have felt that life was a battle, its fiercest and most critical engagements fought wholly within, with no observer to register the victory or defeat save God and the soul. With calm exterior, perhaps even with the every-day commonplaces upon his

lips, one may have seemed to go his usual way, while still within him there was waged a mortal combat." While this may be the experience of the spiritually elect, it is something unknown to the ordinary man. Men do not care for the truth disconnected with personal values. They do care, however, for power, and that which brings power. It has been said over and over again that the Emerson style, however replete in thought, will empty a church.

Too much of the imaginative preaching then, only diverts the attention of men from the real issues, while abstractness, though in the writers' opinion the highest and most direct truth, repels men partly through its unwonted character and their undisciplined minds, or through their lack of interest in the issues of thought. It is easy to see, though most difficult to achieve, that the best style of sermon is that which clothes the ideal and abstract in terms of the concrete and material. Few preachers are able to maintain this balance and distribution. One feels that Jesus was a past master at this art, and that he must have given much attention to style. He has the moral and spiritual earnestness and struggle for larger experience together with plenty of concreteness. Paul, on occasion, rises to the same perfect power. It is scarcely more than a truism to say that this is the task of both poetry and sculpture. It is the only way in which the attention of men may be arrested.

On Friday, Nov. 12th, in response to an invitation, I made a trip to Milwaukee leaving Chicago at 9 a. m., arriving in Milwaukee a little after eleven o'clock.

Mr. Greenman met me at the station and took me to the parsonage where I enjoyed a visit and luncheon with the members of his family, his wife, mother and son.

At three o'clock we went to the church for the Alliance meeting which was attended by about twenty-five members. The meeting was opened by a short selected reading and prayer by Mr. Greenman, followed by the Lord's Prayer in which all joined.

The business meeting was expeditiously managed by the president, Mrs. McLanegan.

The paragraph from Miss Lowe's circular letter asking for help from the branches to raise funds to send a National officer to the Pacific coast branches met with hearty response, the sum of five dollars being voted for this purpose.

The branch is busy preparing for a Bazaar and have also been answering appeals to help the sales in other branches.

The business disposed of, I was given an opportunity to extend greetings from sister branches, also to read a brief paper on "Alliance Aims and Methods" which furnished points for discussion until time for adjournment.

A cup of tea was served and a social half hour enabled me to meet the members and to make the acquaintance of our new State Director for Wisconsin, Miss Potter, all of which was most enjoyable and I left Milwaukee with the feeling that I had visited a church and branch that is thoroughly alive with the true Unitarian and Alliance spirit which is most encouraging.

EMMA NOBLE DELANO, V. P.

The Chicago Associate Alliance of Unitarian and other Liberal Christian Women met at the Third Unitarian Church, Thursday, Dec. 2nd, 11 a. m., the president, Mrs. Ernest C. Smith, in the chair. The minutes of the preceding meeting were read and approved.

Mrs. Brough, the chairman of the Philanthropic News Committee sent an interesting report.

Rev. Ernest C. Smith, secretary of the Western Conference, the speaker of the morning, told of "Our Missionary Work."

The roll call showed an attendance of fifty and the collection which amounted to a little over nine dollars was voted to be used on missionary work at the discretion of Mr. Smith.

Mrs. Delano spoke of the appeal from Bellingham, Wash., and urged the different branches to respond. The meeting adjourned. E. W. MASON, Secy.

FELLOWSHIP.

"A man is sufficient for himself; yet ten men, united in love, were capable of being and of doing what ten thousand singly would fail in.

"Fellowship in devotion to the moral ideal is the source of sustained power and enthusiasm. It is men's moral nature, longing to be fed and strengthened, that urges them into fellowship. The pressure of social influence about us is enormous, and no single arm can resist it. We must needs band ourselves together if we would achieve a higher life. We must create for ourselves a purer atmosphere if any rarer virtues are to flourish in our midst. We must make our own public opinion, to buoy us up in every loftier aspiration. Fellowship we want that will hold, not religion as a duty, but duty as a religion."—From "The Message of Man."

NEWS FROM THE CHURCHES.

SALEM, OHIO.—Unity Church. Rev. A. Irvine Innes: Active postal mission work preceded and accompanied the fall opening, and the Paragraph Pulpit has been published daily in the leading local newspaper. The church has this season been fortunate in visitors. Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, was a welcome visitor at a meeting of Unity Circle (Alliance), on Oct. 2; Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, gave an earnest and helpful address on "What our Church is doing and what it ought to do." on Nov. 4; and Rev. C. W. Heizer, of Ithaca, N. Y., traced the growth of Unitarian thought and related interesting reminiscences, on Dec. 8. A somewhat remarkable event was an invitation to the minister to address the local branch of the Socialist party. This he did, on Nov. 7, speaking on "Religion and Social Justice," showing how great was the church movement for social justice in America and Britian, and urging the Socialists to abandon their attitude of aloofness from the churches and lend a hand. The Literary Society is studying Shakespeare. On Dec. 11 the ladies of the Circle (Alliance) held a fair, representing three months' work, and the sales were so satisfactory as to amount to more than sufficient to put the balance in the church accounts on the right side.

YOUNGSTOWN, OHIO.—The First Unitarian Church has extended a call to the Rev. Horace Westwood, who has accepted the invitation and will take charge of the work on January 1st, 1910.

DETROIT, MICH.—The First Congregational Unitarian Church has extended a call to Rev. Eugene A. Shippen of Lancaster, Pa., to become its minister.

ANN ARBOR, MICH.—Rev. Henry Wilder Foote, pastor of the Unitarian Church here, has been appointed Secretary of the Educational Department of the American Unitarian Association and began this new work December 1st. Eventually this will take Mr. Foote away from Ann Arbor and the people of the church are saddened by the approaching separation.

HARRIETTA, MICH.—The Sunday School inaugurated last summer is doing finely so far.

BENDON, MICH.—The foundation of the church building is laid, but further work is at a standstill, owing to lack of workers.

DULUTH.—The work of the church along all lines seems to be progressing most satisfactorily under the leadership of Rev. George R. Gebauer. The pastor's sermons are published regularly by the Duluth newspapers which have a wide circulation throughout the Northwest and in this way the Unitarian message is being carried to many places in a country now being rapidly developed—and where as yet churches are few and far between.

All interested in the Duluth Church feel that the present time marks a crisis

in the life of the church—the present building being sadly undersirable and unattractive—and unless a new church can be built soon, the prospects are not bright. There is little wealth in the congregation—yet it has responded nobly for the cause. The raising of the necessary sum is as yet in doubt. The building committee is working hard for success and hopes soon to have some definite plans to report. It would very much appreciate a word of encouragement from any one interested—and especially if backed up by a subscription—little or big.

The Alliance holds semi-monthly meetings at the homes of the members. It has recently held several extra all-day sessions to prepare for the Christmas sale which was held December 4th and proved a decided success.

The Lend-A-Hand Club assisted the Alliance in this sale.

The pastor has started a Sunday evening "At Home". At these meetings—in addition to a service of song—the study of the Greek Drama is now being taken up.

SHEFFIELD, ILL.—Rev. C. A. Polson, late of the "Christian" Church, has been supplying the pulpit here for the past six weeks, and will continue until July.

LOUISVILLE, KY.—Rev. Wm. H. Ramsay, for seven years pastor of the Church of the Messiah, has presented his resignation to the trustees of the church. The primary reason of the resignation was a desire to return to New England, where his daughter is to take up the study of art. Mr. Ramsay has received a call to the Church at Wellesley Hills, Mass.

WINNIPEG, MANITOBA.—Rev. W. A. Vrooman has taken charge of the church at this point and the Field Agent, Rev. F. W. Pratt, has moved farther west to begin work at Calgary. It seems absolutely essential to procure a site for a building at once. About half of the necessary money has been raised in Winnipeg and the church is now seeking aid from outside friends. You are asked to purchase one square foot of ground for the Unitarian church at Winnipeg at the present price of fifty cents a foot. The address of the church treasurer is Mr. Frank R. Hyde, 705 McIntyre Block, Winnipeg, Manitoba, Canada.

DENVER, COLO. — Rev. Henry W. Pinkham, an ordained minister of the Baptist denomination has been admitted to Unitarian fellowship by the Fellowship Committee of the Rocky Mountain Conference. Mr. Pinkham's church, Bethany Baptist Church, having been disfellowshipped by the Baptist churches of Colorado on account of the liberal teachings of its minister, has recently voted to be affiliated with the American Unitarian Association.

The Board of Directors of the Western Unitarian Conference met December 3rd at 2 p. m. Present, Messrs. Hull, Delano, Temple, Pulsford, Hawley, Foote, Smith, Mrs. Delano, Mrs. Lynn, and Miss Buck. On motion of Mr. Delano the Board voted to authorize a contract with the Merrill Printing Company for the printing of the Conference paper. On motion of Mr. Delano the Board voted to leave the decision of a name for the enlarged Conference paper to a committee, consisting of Messrs. Hull, Hawley and Smith. The matter of the relations of the Conference to the American Unitarian Association was then informally discussed and the secretary was asked to prepare briefs setting forth the salient points of three possible policies, these briefs to be sent to the directors when completed. Adjourned at 4 o'clock.

ERNEST C. SMITH,
Secretary.

Since the last NEWS LETTER appeared the secretary has spoken at Park Ridge, Ill., Ann Arbor, Brooklyn, Albion and Detroit, all in Michigan, and at Hinsdale, Ill.

(*Continued from second page of cover.*)

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. F. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish). Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 426 Park Ave.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 1033 Brady St.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Gertrude von Petzold, 924 15th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Charles P. Wellman.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 514 Fourth St. W.

PERRY—Unity Church. Hour of service, 10:30 A. M. Rev. S. Louisa Haight.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Rev. Vernon M. Cady, 227 Bayard Ave.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 Seventeenth St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Rett E. Olmstead.

MANITOBA.

GIMLI—First Unitarian Church. Rev. Johann P. Solmundsson.

WINNIPEG—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Petursson, 530 Agnes St.

WINNIPEG—All Souls Church. Rev. W. A. Vrooman.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.